Masturbation

A disastrous problem faced by the youth

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COMPILER'S NOTE

Unless otherwise stated, most of the subject matter contained in this booklet has been taken from an Arabic booklet entitled *Mushkilah fi Tariqatis Shabab*, (A Difficulty in the way of the Youth), prepared by Sheikh Salih At-Tamimy. May Allah accept it and make it a means of guidance and salvation for the whole Ummah in both the worlds. Amin.

CONTENTS

INTRODUCTION

All praises are only for Allah Ta'ala. We praise Him, seek His Help and beseech Him to forgive us. We seek His Protection from the evils of our carnal selves and bad actions. None can lead astray whom He guides and none can guide whom He leads astray. We bear witness that none is worthy of worship except Allah Ta'ala, the One Who has no partner and Muhammed (sallallaahu alayhi wa sallam) is His slave and messenger.

THE IMPORTANCE OF YOUTH

In all the phases of history youth were the secret strength of their nations, the pillars of their progress, the cause of their honour and esteem, the tools of their future and the most important asset and useful capital in their possession. This is due to the fact that the youth are known for their spirit of courage, boldness and dedication, their purity of mind and intellect and their excess power and strength. These factors make them more capable to build, lead and serve a nation.

THE ROLE OF YOUTH

In the early period of Islam, the youth played an important role in carrying and spreading the message of Islam to all the regions of the world. They also played a great role in the leadership of armies, the conquering of cities, the hoisting of the flag of Tauhid (the Oneness of Allah Ta'ala) and carrying the torch of hidâyah (guidance). This role will always be played by the youth as long as the Muslim Ummah exists.

THE EVIL-PLANNING OF THE ENEMIES OF ALLAH

The enemies of Allah Ta'ala know the importance of the youth and the role they play in the building of a nation. Hence, they have schemed various ways to eliminate and destroy this asset, to poison the thinking minds of the youth and to plant the spirit of unsteadiness and moral depravity in their lives. Some of the despicable ways in which they achieve their objectives are as follows:

1. To employ every possible means to stimulate and excite the natural impulse in man through:
1.1. Colourful, captivating and stimulating pictorial illustrations and images;
1.2. Female and male actors and sport-players whom the masses have accepted in order to frame their minds in such a manner that they can be easily influenced; to give them by means of these actors and sport-players a pattern and model of life;
1.3. Magazines that deal with women employed in the field of fashion, art, cinemas, sports and beauty;
1.4. Senseless music that is directed to degrade man;
1.5. Collections of poetry that decreases the soul to sense its natural feelings;
1.6. Imaginary and fictitious love stories and narratives sold on street-corners; and
1.7. Movies and films which the agents of the Jews produce to destroy the good-character of people so that it could become easy for them to rule the world.

2. To place imaginative obstacles and impediments on the straight path at a time when shaytân is also working hard to stimulate the passion of man. To place social, individual, mental and economical barriers to

impress upon the youth that the affair of marriage is a difficult matter. This second method of the enemies of Islam is, in reality, a closure of the legal doors whereby a person could satisfy his natural desires.

THE RESULT

When the desire and passion of man is stirred-up due to various influencing factors, it ventures to search for the correct path for satisfaction. Instead of finding the door open, it finds it closed. Consequently, it chooses the corrupted and distorted paths. Here it finds the doors wide open.

THE EFFECT OF THE EVIL PLANNING OF THE ENEMY

The enemies of Allah Ta'ala have been successful to a considerable extent in achieving their objectives. They have extracted from the Muslim Ummah such youth whose primary concern is the fulfilment of carnal appetite. These youth have surrendered to the attack of the enemies.

Their greatest desire is to enter into the world of arts, sports and fashion. They have been nurtured from childhood with lust, passion and lowly-desires. When they think, they think of evil. The beating of their heart is also for evil. They live, sleep and eat yearning for vice. These youth have thus only excelled in sports, music and hair styling. When the condition of the youth has become such, then the fall of the Ummah and the collapse of society is evident.

MASTURBATION - A FAST SPREADING, VILE ACT

Amongst the distorted ways towards which the youth have resorted to satisfy their lust is masturbation - a fast spreading, vile act. This vile act has become common amongst a large sector of youth. Many young boys and girls have become entrapped in the snare of masturbation. Hence, it is necessary to explain the law of Islam with regard to this evil act, to list its harms and disastrous consequences and to prescribe some medicine and treatment to root out this shameful act. These are a few words before you, 0 Beloved Reader! So that it could become a brick in the building of Islamic knowledge and a step on the straight path. May Allah Ta'ala grant us the ability to benefit from it. Amin.

THE RULING REGARDING MASTURBATION

MASTURBATION IS HARAM (UNLAWFUL)

This is the ruling of the 4 schools of thought viz. Malikiyah, Shafi'eyah and Hanafiyah and one riwayah (narration) from Imâm Ahmed. They have drawn their conclusions from the following proofs:

PROOFS FROM THE QUR'AN

I. Allah Ta'ala says:

"And those who guard their private parts save from their wives and those (slave-girls) which their right-hands own - so there is no blame upon them. Then whoever seeks beyond that (which is lawful), they are the transgressors." (Surah Al-Muminuun, Ayah 5 and 6.)

The intended meaning of these âyât is clear. Allah Ta'ala has praised the believers for guarding their private parts from that which He has made forbidden upon them. Allah Ta'ala has permitted them to approach their wives and slave-girls. Thereafter, these Words of Allah Ta'ala follow:

Whoever seeks beyond that which is lawful are oppressors; who overstep from halâl (permitted) towards harâm (prohibited).

Hafiz Ibne Katheer (Rahmatullah Alaih) writes: "lmâm Shafie (Rahmatullah Alaih) and those who have agreed with him have concluded that masturbation is harâm from this âyah." He says: 'Masturbation is excluded from these two types which Allah has made halal, viz, wives and slave-girls."

2. Similarly, these Fuqahâ (Jurists) have drawn their conclusion from the following ayah:

And those who do not find the means to marry should remain chaste until Allah gives them resources by His Grace." (Surah Al Mu'minuun, ayah 32)

This ayah shows masturbation to be harâm because of two reasons: Firstly, in this âyah Allah Ta'ala has given the command of chastity and, according to the principles of fiqh, a command (an imperative) denotes wujub (incumbency, obligation). Hence to remain chaste is wajib (compulsory) and wherever chastity is wajib it becomes wajib to refrain from that which is contrary to it, for example, adultery, fornication and sodomy. This is due to the fact that obligatory chastity will not materialize except by complete refrainment from all that which is contrary to chastity.

Secondly, in this âyah Allah Ta'ala has made chastity obligatory on those who are unable to execute the command of nikah. Here Allah Ta'ala has not determined any connection or link between marriage and chastity. Hence, this demands that masturbation should be harám. And if assuming, it was permissible, then Allah Ta'ala would have mentioned it at this point because this was the place of its explanation. The silence maintained by Allah with regards to it at a place which requires its explanation, denotes that masturbation is harâm.

lmâm Qurtubi (Rahmatullah Alaih) has written in the tafsir of this âyah: "And when Allah Ta'ala has not determined any order between nikah and chastity, then this shows that besides these two, everything else is haram. However, this hurmat (unlawfulness) does not include slave-girls because another Command of the Qurân makes them mubdh (permissible), viz.

"That which the right-hands earn (i.e. slave girls)." Hence in this matter an addition of slave-girl has come. Masturbation, however still remains haram."

3. "Those who seek beyond this (i.e. wives and slave girls) are transgressors." [SURAH MA'ARIJ, AYAT 311]

Under the tafsir of this âyah, Qadhi Thanaullah Pâni Patti writes: "Imâm Baghawi has deduced from this âyat that masturbation is harám."

PROOFS FROM THE AHADITH

1. Similarly, the Fuqahâ have drawn their conclusion from a hadith reported by Abdullah bin Mas'ud (Radiyallaahu Anhu) in Bukhari and Muslim. He says that Rasulullah (sallallaahu alayhi wa sallam) said:
"0 group of youth! Whoever from amongst you can marry should do so because it keeps the gaze low and it protects the private parts. And he who cannot marry should make it compulsory upon himself to fast because it breaks lust. (Bukhari, vol 6, pg 117 / Muslim, vol 10, pg 172)

Nabi has directed the person who is incapable of bearing the burden of nikah towards saum (fasting). If assuming, masturbation was permissible Rasulullah (sallallaahu alaihi wa sallam) would have mentioned it at this point. Rasulullah (sallallaahu alayhi wa sallam) however, maintained silence. Hence, this indicates that masturbation is harām because the maintaining of silence at the place of explanation gives the benefit of restriction.

2. Some of the fuqaha have drawn their conclusion from a narration reported by Hasan bin Arfah that Nabi (sallallaahu alayhi wa sallam) said:

"Seven persons are such that Allah Ta'ala will not look at them on the Day of Qiyâmah nor will He purify them nor will He include them amongst the learned and Allah will enter them into Jahannum. They will enter Jahannum first except for those who repent. As for those who repent Allah will accept their repentance.

1. A person who masturbates.
2. A person who performs the act of sodomy.
3. The person upon whom the act of sodomy is performed.
4. A perpetual drunkard
5. The person who hits his parents so much so that they appeal for help.
6. The person who harms his neighbours so much so that they curse him.
7. The person who commits adultery with his neighbour's wife." (Ibne Katheer, vol 5, pg 458)

3. Hadhrat Anas (Radiyallaahu Anhu) narrates that Rasulullah (sallallaahu alayhi wa sallam) said:
"The person who performs nikáh with his hands (i.e. he masturbates) is cursed". (Tafsir Mazhari, vol 12, pg 94)

SAYING S OF OUR PIOUS PREDECESSORS WITH REGARD TO MASTURBATION

1. Said bin Jubair{Rahmatullah Alaih) says: "Allah will inflict a punishment on a group of people because they played with their private parts."
2. Attâ (Rahmatullahi alaihi) says: "Some people will be resurrected in such a condition that their hands will be pregnant, I think they are those who masturbate." (Tafsir Mazhari, vol 12, pg 94)

THE HARMS OF MASTURBATION

Every harm is the result of sins. Hence, the harms of masturbation proves that it is a sin. Why should it not be so when sins are the root of misfortune and the key to all vices. Ibne Qayyim (Rahmatullahi alaihi) says: "The reason for every loss, misfortune and evil in this world and the hereafter is sin and opposing the Laws

and Commands of Allah Ta'ala. Moreover, sin destroys bounties and blessings as fire burns wood." It is possible to divide the harms of this vile act as follows:

SHAR'I (RELIGIOUS) HARMS

The Shar'i harms are many. Some of them are as follows:
A decrease in taufiq (success granted by Allah Ta'ala); corrupt ideas; hard-heardtedness, an aversion towards people, cheerlessness in the heart and to be deprived of knowledge. The greatest spiritual harm caused by this evil act is the inability to remain steadfast on Deen. As long as a person is entangled in this evil habit, shaytân will gradually remove him from his friends until he dislikes their company. Thereafter, shaytan will draw him into the mud of desires until he is deprived altogether from remaining steadfast on Deen.

How many youth have been deprived of Tahajjud, fasting, recitation of the Qurán, acquiring knowledge, associating with friends, etc. because of the commission of this evil. A person who commits this sin becomes weak in front of shaytân and his nafs-e-amrnarah (lowly-self) instructs him to do evil. Hence, he will not have the ability to oppose his nafs in order to carry out the Commands of Allah Ta'ala. Hasan Basri (Rahmatullahi alaihi) has said: "A person deprives himself of performing Tahajjud by committing sins."

Moreover, masturbation causes the bladder to become weak. Consequently, involuntary urinal and seminal discharges occur from the private parts. This causes complications in wudhu, salaah and cleanliness of the clothes.

PHYSCIAL HARMS

Undoubtedly, masturbation causes physical harm -although some have exaggerated its harms - nevertheless, medical science has proven that masturbation is a cause of a number of diseases. Amongst them are:

1. It weakens the sexual organs and creates partial looseness in it.
2. It weakens the nerves generally - a result of the exertion caused by this action.
3. It affects the growth of the limbs especially the outer part of the urethra (duct through which urine is discharged from the bladder and the testicles). Hence it does not reach the limit of it's normal growth.
4. It creates seminal (spermatic) inflammation in the testicles which causes quick ejaculation of sperm.
5. It causes pain in the vertebra column, the spinal column from which semen is ejaculated. This pain creates crookedness and twisting in the back.
6. It causes some limbs like the legs to shake and shiver.
7. It creates weakness in the cerebral glands of the brain which, in turn, weakens the power of perception and reason. Similarly, it leads to the weakness of memory.
8. It weakens the eye-sight and reduces its normal limit of vision.
9. It causes a person to become old before time.
10. It weakens the very delicate and fine nerves and veins of the sexual organs resulting in sexual impotency.
11. It causes an excessive loss of sperm by way of nocturnal emission (wet dreams).
12. It decreases the natural resistance of the body.
13. It causes harm to the four principal organs in the body viz, the heart, brain, liver and stomach.
14. It decreases the natural animal heat in the body, heat which strengthens the soul and body.
15. It causes an excessive loss of blood. Remember it takes 80 drops of blood to produce one drop of sperm. (Tajjus Sihat, pg 11)
16. It weakens the bladder.

PSYCHOLOGICAL AND SOCIAL HARMS

1. The psychologists say: "Here the awareness of a misdeed and the feeling of a sin occurs to those youth who practice this vile act in such a way that within themselves there is struggle between the desire to practice this vile act and the remorseful feeling of a sin."
2. Excessive practice of this vile act leads to cowardice, an increase in nervous agitation, no confidence in oneself, overwhelming disgrace, a decrease in the urge to study and desire towards isolation and introversion.
3. Similarly, excessive practice of this evil act leads towards its addiction and attachment. Instead of practising it to rid oneself of an irresistible desire or to unleash a violent eruption of desire within oneself, a person does it as a habit to attain and satisfy his carnal appetite and -desire. Ibn Qayyim (Rahmatullahi alaihi) has said: "Many sinners sin without deriving any pleasure and urge except that they experience pain in quitting it."

A FATWA (SHAR'I RULING) ON MASTURBATION

Question: Is masturbation equal to zina (adultery) in sin? If a person masturbates while fasting does his fast break? Some people say that masturbation is not a sin. Please explain, you will be rewarded.

Answer: To masturbate is a grave sin. Such a person has been cursed in the hadith. It breaks the fast. To keep a qadhá fast (another fast in place of the broken one) is Wájb, However, there is no kaffaraah (atonement). It is recorded in Sharhut Tanwir that masturbation breaks the fast.(Ahsanul Fatawaa, vol 4, pg 445)

THE TREATMENT

In fact, many people are well aware of Islam's ruling with regard to masturbation and they are convinced of it's hurmat (unlawfulness) and the resulting harm which is, of course, the first step in its treatment. However, there exists a deficiency in understanding the way to treat this chronic disease, the way to release oneself from the captivity of this defiant desire and the knowledge of the means which will help in subjugating the nafs and carnal appetite in order to free oneself from this bad habit.

In addition, there also exists a lack of those words which will breathe into a person the spirit of determination, the power of intention and the revival of the sweetness of Imân and the nür of yaqeen (conviction) in the heart. This is most needed by those involved in this bad habit. Hence, it is necessary to give importance to this topic. It is hoped that Allah Azza wa Jalla will grant benefit by some of the treatments mentioned hereunder especially from that which has been taken from His Words, the words of His Rasulullah (sallallaahu alayhi wa sallam) and the words of the Ulama.

1. TAUBAH AND ISTIGHFAR (REPENTANCE AND SEEKING FORGIVENESS)

Imâm Ghazali (Rahmatullahi alaihi) writes: "The angels and Ambiyã are such that they never commit any sin. Shaytân is such that he persists in committing sins. Never does he ever feel ashamed nor does he ever think of discarding sin. The human is such that immediately after committing a sin, he feels ashamed and makes a firm determination to discard the sin in the future. From this it is understood that not to repent after committing a sin is the work of Shaytân." Hence it is necessary for those involved in this vile act of masturbation to make taubah and istighfar.

No sin should be magnified so much that it creates despair and loss of hope in the forgiveness of Allah since this is Kufr (disbelief) nor should it be treated so lightly that there is no taubah nor any regret. Look at the

Mercy of the Being who is most Merciful of those who show mercy. A person continuously commits a sin and as soon as he repents he is forgiven and he becomes the beloved of Allah Ta'ala. It is reported in the Hadith that Rasulullah (sallallaahu alayhi wa sallam) said: 'The person who repents from sin is the beloved of Allah and he becomes like those who have not committed any sin." [IBNE MAJAH]

However, it is necessary that the taubah be a sincere one. Sincere taubah consists of three essential parts. Firstly, a person should feel ashamed of the sin he committed. It has been mentioned in the hadeeth: "To feel ashamed is taubah." Secondly, to immediately discard the sin committed and to resolve on abstaining from it in future. Thirdly, to make amends, to compensate for the sin. If a person makes taubah in this manner he becomes a favourite of Allah despite the type or number of sins he committed.

To illustrate the virtue of taubah, Imâm Ghazâli (Rahmatullahi alaihi) mentions the example of a person who fell in love with his neighbours wife. For some reason the neighbour sent his wife to another locality. This person followed her and after finding an opportunity expressed his desire for her. The women said: "Don't do anything evil. I love you more than what you love me but the fear of Allah Ta'ala has overpowered me." The person said:
"How is it that you fear Allah and I don't." Saying this he made taubah and returned.

He became very thirsty en route. He became so thirsty that he almost lost his life. While he was in this condition he met a messenger of the Nabi of that time. He told this messenger: "I have no good deeds to my credit whereby I could make du'â. You make du'â and I will say âmeen." After the du'â was made a very thick cloud shaded them. The two of them continued their journey with the cloud shading them until they came to a point of separation. When they separated, the cloud continued to shade this person and not the messenger. The messenger said: "How is it that you told me that you have no good deeds to your credit. Please inform me of your condition." The person explained the whole incident after which the messenger said: "A person who repents sincerely reaches such heights in the Sight of Allah where others cannot reach."

2. FASTING (SAUM)

Our Trustworthy Advisor, Rasulullah (sallallaahu alayhi wa sallam) has directed those persons who are unable to marry and bear its burden to fast. Nabi (sallallaahu alayhi wa sallam) said: "0 Group of youth! Those amongst you who have the ability to marry should marry because it lowers the gaze and protects the private parts. And those who cannot marry should fast because fasting breaks desires."

Fasting increases the strength of intention in a person and through it, he is able to subjugate his desires. The person who is able to refrain from that which Allah has made halal, like food and drink, is much more capable of refraining from that which Allah has made haram. Similarly, fasting increases the fear and awe of Allah within a person. On the contrary, excessive eating and drinking helps in stimulating and arousing desires in a person. Therefore, some youth complain that after eating they feel a strong, irresistible urge within themselves to practice this vile act. Thus to stop the nafs from eating and drinking for a certain period of time helps in breaking the lowly-desire and lessening the current of desires which flow within the body.

Many youth have tried this prophetic treatment and found it to be beneficial and curing. Consider these two ahadith of our Nabi (sallallaahu alayhi wa sallam):

It is reported from Abdullah bin 'Amr(radiyallaahu anhu) that Rasulullah(sallallaahu alayhi wa sallam) said: "Fasting and the Qur'ân will intercede for a servant. Fasting will say: "0 my Rabb! I prevented him from food and desires during the day so accept my intercession on his behalf." The Qurân will say: "I prevented him

from sleep during the night so accept my intercession on his behalf." Hence, the intercession of both will be accepted." (Mishkat, pg 173)

Abu Hurairah(radiyallaahu anhu) reports that Rasulullah(sallallaahu alayhi wa sallam) said: "For everything there is a purifier and the purifier of the body is fasting." (Mishkat, pg 180)

Some of the optional fasts that could be observed are:- the six optional fasts of Shawwal, to fast every Monday and Thursday, to fast three days every month, to fast every second day (the fast of Nabi Dâwud-alayhis salaam), to fast on the 9th and 10th or 10th and 11th of Muharram, to fast during the first nine days of Zil Hijjah, to fast on the 13th, 14th and 15th of every lunar month, etc.

3. AWARENESS OF ALLAH TA'ALA

A person's realization, knowledge and conviction (yaqeen) that Allah Ta'ala is thoroughly acquainted with what he does; Allah Ta'ala is seeing him and listening to all that he speaks at all times; Allah Ta'ala knows his secret thoughts and conversations and Allah Ta'ala knows the treachery of the eyes and that which the hearts conceal is sufficient to prevent him from that which Allah Ta'ala dislikes. It is impossible for a heart which knows and understands the meaning of the Names of Allah like: - The All Observing; The All- Knowing; The All-Hearing and The All-Seeing to resort to sin or to persist in it. Indifference to and ignorance of the meaning of these names drives a person to disobey the All- Knowing, the Most Merciful.

Beloved Reader! Remember that Allah Ta'ala is thoroughly acquainted with all that you do and He sees you when you perpetrate this great sin. Closely examine what Allah says:

"Allah knows the treachery of the eyes and that which the hearts conceal." (Sura Ghafir, ayat 19)

When you dislike that those whom you honour and respect should see you committing this sin, then how is it pleasing to you that your Creator and Sustainer, the Being in whose Control are the matters of this world should see you in a condition which angers Him. Ibne Abbas (radiyallaahu anhu) said: "0 Sinners! Do not feel safe from the temptation and evil consequences of sinning. Not fearing Allah is a greater sin than the sin you commit in your home fearing that you will be disgraced if the wind blows the curtain of your door."

Ibne Jauzi (Rahmatullahi alaihi) says: "By the Oath of Allah Ta'ala, a person's thirst to commit a sin will only be quenched when, despite having the ardent desire and capability to do it, realises that Allah Ta'ala is looking at him, feels ashamed and, consequently, discards the sin."

How excellently an Arab poet has said: "Whenever you pass time any day do not say," I have passed time," but rather say, "Upon me is an observer," (i.e. Allah Ta'ala). Never regard Allah Ta'ala to be unmindful for even a short while. That which is hidden never vanishes from His Sight"

Hadhrat Sheikh Maulana Mohammed Zakariyyah (Rahmatullahi alaihi) quotes the following incident in Fadhaail-e-Sadaqaat:

Once Abdullah bin Umar was going on a journey outside Madinah Munawwarah in the company of his pupils when a shepherd passed by with his herd of goats. He greeted them by saying: "Assalâmu'alaikum." In order to test him, Ibne Umar said to him: "We want to purchase a goat from you. We shall slaughter it and give you some of the meat for Iftâr." (The shepherd was fasting). The shepherd said: "These are not my goats. I am only a slave and the goats belong to my master." Ibne Umar (radiyallaahu anhu) said: "How can your master know? You can tell him that a wolf devoured a goat." At this the shepherd pointed towards the

heavens and said: "Fa'ainallah (where is Allah?) i.e. that Pure Being is seeing. When He is seeing, then how could I say a wolf devoured a goat." Ibne Umar (radiyallaahu anhu) was delighted and with enjoyment began repeating: "A simple shepherd says, Ainallah, 'Ainallah '(Where is Allah? Where is Allah?)"

When Ibne Umar (radiyallaahu anhu) returned to Madinah Munawwarah, he bought the slave together with the herd of goats from his master. Thereafter he freed the slave and presented the herd of goats as a gift to him. This was the condition of the shepherds of that time. In the midst of the desert they were aware that Allah is looking!

4. LOWERING THE GAZE

The temptation to look at that which Allah Ta'ala has forbidden is the root of all evil desires. Ibne Qayyim (Rahmatullahi alaihi) writes: "The gaze is the prowler and the messenger of desires. Its protection is, in reality, the protection of the private-parts. The person who does not control his gaze throws himself into the places of destruction. Allah has made the eyes the mirror of the heart.

When a servant lowers his gaze, the heart decreases its desires and when he sets his gaze free, the heart also sets its desires free. This is the reason why Allah Ta'ala has first ordered the lowering of the gaze at the instance when He commands the protection of the private-parts in Suratun Nur. Allah Ta'ala says: "Say (0 Nabi (Sallallahu alaihi wasallam!) to the believing men that they should lower their gaze and protect their private parts. This is more purer for them. Indeed Allah Ta'ala is Well-Aware of what they do"(Sura Nur, ayat 30). The person who lets his eyes wander about inconveniences his mind, harms his soul, injures his heart, causes unending distress to himself and above all wastes his time."

Ibne Qayyim (Rahmatullahi alaihi) writes: "The beginning of a huge fire is small sparks. Likewise, the beginning of every accident and mishap is the gaze. Firstly, it is just a gaze, then it becomes a thought, thereafter a step and finally, a sin."

An Arab poet has a right to say with regard to those who lower their gaze and fight their desires:
A brave person is not he who stirs-up his riding-animal on the day of the battle when the fire of combat flares-up, But a youth who lowers his gaze and turns-away his eyes from harâm (forbidden things), he indeed is a brave, heroic horseman.

Hadhrat Hakeem Muhammed Akhtar Saheb writes: "A person who protects his gaze is rewarded by the Being who created the gaze. Consider this hadith: "It is reported from Abdullah bin Mas'ud that the person who guards his gaze (i.e. he protects his gaze from strange women and handsome young lads and bears the difficulty of not looking at them, then, through the Mercy of Allah Ta'ala), he will taste the sweetness of Imân in his heart."

Hadhrat Sheikh (Rahmatullahi alaihi) quotes the following incidents in his book, Fadhãil-e-Zikr: A person was on his death-bed. People reminded him to recite the kalimah. He said: "I cannot read it." When the people asked him the reason for this he replied: "A woman came to buy a towel from my shop. Looking at her pleased me. Hence I continued to look at her."

5. DEVELOPING A FIRM WILL/DETERMINATION

Only those people whose intentions and firm will has weakened have become the slaves of their desires. Hence, they are incapable of controlling their desires and opposing their passions.

How many people are there who know that this affair is forbidden and that this matter is a sin, yet they are too weak to abstain from it. For example, look at those who smoke cigarettes. In reality, we find most of them knowing the harms of smoking. Despite this, if you address any smoker and remind him of its harms, he will reply that he knows all this very well and desires to free himself of this "killer friend", but yet he is unable to do so. Why? Because he does not possess a firm intention by means of which he will be able to abandon this bad habit.

For this reason if a person reads all the books on bad habits and comes to know of all the means which will free him from these bad habits, but he does not possess a strong intention nor a firm will, then he will not progress a step forward. Therefore, it is necessary upon all of us to make an effort to develop our intentions, strengthen our resolutions and build our minds and souls by observing the following points;

1. To strive to acquire good character. Good character like knowledge, tolerance, patience are such that it is within a person's scope to acquire. Nabi has said: "The person who seeks chastity, Allah keeps him chaste. The person who seeks independence, Allah Ta'ala makes him independent and the person who is patient, Allah grants him patience." (Bukhari, Muslim)

When a servant burdens himself with a firm intention and he strives to acquire it, it becomes his nature and character. Allah says: "And those who strive in Our Way We will definitely guide them to Our Paths." (Sura 'Ankabuut, ayah 69)

2. To inculcate good character gradually. Good character is not acquired all at once or by a little effort. To acquire good character it is necessary for a person to practice upon it gradually until it becomes his nature.

3. A person should realize the Greatness, Loftiness, Oneness and Independence of Allah Ta'ala. He should not rely on his own strength and power. He should rely only on Allah Ta'ala. Allah Ta'ala says: "Then when you have taken a decision, put your trust in Allah. And Allah loves those who put their trust (in Him)." (Sura Aale Imran, ayat 159)

The person who recognizes Allah Ta'ala more will fear Him more. A person should develop within himself the Fear of Allah Ta'ala because this is the strongest means whereby he could oppose his desire. Allah Ta'ala says: "And as for him who feared to stand before his Lord and restrained his soul from lust, verily Jannah will be his abode." (Sura An-Nazi'at, ayat 40 and 41)

When the Fear of the Exalted is found in the heart of a person, forbidden desires are burnt and the perpetration of sin is stopped.

4. A person should increase his firm determination by abandoning comfort in some permissible matters so that his nafs could be strengthened in abandoning the prohibited things. For example, to strengthen one's determination, abstain from excessive soft-drinks, tea, sleeping, etc. In this manner, a person will become strong enough to abandon that which is more difficult. With regards to this a poet says: The nafs is like an infant, if you leave it, it will grow up with the love of suckling and if you wean it (accustom it to food other than it's mother's milk), it will abstain.

6. STRUGGLING AGAINST EVIL INCLINATIONS, THOUGHTS AND DESIRES

It is known that actions are originally thoughts which occur in the mind. These thoughts then turn into desires. Thereafter, these desires become firm intentions and, finally, these firm intentions are transformed

into actions. From this you could conclude the importance of thoughts. If there is correctness of thoughts, then desires and actions will be correct and, similarly, if there is corruption in thoughts, then this will lead to evil desires and actions. According to the Hadith Sharif, Allah Ta'ala overlooks thoughts as long as these thoughts are not given practical expression.

There are five stages in thoughts, viz.
1. Hâjis - This is a thought which in the beginning produces no reaction in the nafs.

2. Khatir - If one fails to eliminate the hajis thought and it establishes its presence in the nafs, but the nafs does not give it practical expression, then this thought enters the Khátir stage.

3. Hadithun nafs - In this stage the nafs ponders whether it should put into action or negate the thought which has established itself without giving preference to any side.

NB. The law regarding these three stages is that there is no punishment if the thought is evil and no reward if the thought is good.

4. Hamm - In this stage the nafs partially inclines to one side (i.e. whether to commit or shun the act). In this stage reward is given if the thought is good and punishment if evil.

5. 'Azm - In this stage a decision is made to give practical expression. Reward and punishment are applicable to this stage as well. (Shariah and Tasawwuf)

Man cannot cause death to his thought nor can he put a stop to it because thoughts are like breath, without which a person cannot live. Therefore, it is essential to remedy and rectify thoughts. This is more simpler than rectifying desires and actions. To rectify evil thoughts in the beginning is much more easier than to discontinue them after they have been established. For this reason, the famous spiritual heart surgeon, Ibne Qayyim (Rahmatullahi alaihi) has advised us: "Save yourself from establishing shaytân in the house of your thoughts because he will ruin and destroy it to such an extent that it will be difficult to repair it. Shaytán will fling at you various types of destructing temptations and thoughts and he will intervene between you and beneficial thoughts."

Hereunder follows some ways whereby thoughts could be rectified:

1. Absolute knowledge that Allah Ta'ala is surely acquainted and aware of these thoughts. To realise that like our actions, our thoughts also have to be according to the Pleasure and Command of Allah Ta'ala.

2. To realize that evil and bad thoughts produce nothing except regret, shame and disgrace and nothing is achieved by them. They are like a hungry person who thinks of food and drink which he cannot eat or drink.

3. An ardent desire to remove and repulse these evil thoughts from the mind gradually, and to replace it by creating good thoughts, like reflecting and pondering in the Blessings and Bounties of Allah Ta'ala on mankind. To think of the vices of the nafs and the shortcomings of A'mâl and ways of rectifying it. To think of ways and means of calling people towards goodness. To ponder about Jannah, Jahannum, death and the horrors of the Akhirah and to think about ways of living an upright life.

The following incident quoted by Maulana Siddique Ahmed Saheb Mudda Zilluhu illustrates how a student of Din rectified his evil thoughts:

A divine narrates that a student was studying in the city of Dehli. This student lived in a masjid. In that locality, a young lady was on her way to visit some of her relatives when, incidentally, a riot broke out. The young lady could not find any place of refuge except this masjid. The night had already set in. When the student saw this young lady he excused himself and ordered her to leave the masjid. He told her: "It is not appropriate for you to remain here because if the local people see you here, then this will be a cause for my disgrace. They will remove me from the masjid and this will cause harm to my studies." The young lady explaining her condition said: "A riot has broken out in the locality and jf I leave the masjid I fear that I would be dishonoured." The student kept quiet and asked her to sit in one corner.

Thereafter the student returned to his room and engaged himself in studying the whole night. While studying he continuously placed his finger tip on the flame of his lamp. The young lady carefully observed this. At the break of dawn the student told the young lady: "The riot has subsided and the road is safe. Let me take you to your home." The young lady said: "I will not return home until you reveal to me the secret for repeatedly placing your finger tip on the flame of your lamp." The student said:

"You should not concern yourself with that". Nevertheless, the young lady persisted with her request. The student finally said: "Shaytân repeatedly whispered into my heart and encouraged me to do evil with you. Hence, I placed my finger tip on the flame and addressed myself thus: When you cannot bear the heat of the fire of this world, then how will you ever bear the painful fire of Jahannum. Allah Ta'ala, through His Grace, protected me."

Hearing this the young lady returned to her home. She was the daughter of a wealthy person and she was about to be engaged to the son of another wealthy person. After this incident she refused the proposal and said: "I desire to marry a certain student who lives in such and such a masjid." Her parents and relatives tried to convince her and many began entertaining bad thoughts about her. When she observed this, she explained to them the whole incident and said: "I will only marry him because he has the fear of Allah Ta'ala in his heart and whoever fears Allah Ta'ala cannot cause harm to anyone." Finally, she was married to that student and he became very wealthy.' (Adaabul Muta'allimeen, pg 23)

7. CORRECT UTILIZATION OF TIME AND CAPABILITIES

Free time is amongst the major doors through which desires penetrate and sins enter.
When a person has free time and he does not occupy it in the obedience of Allah then inevitably it will be used in the disobedience of Allah Ta'ala. Therefore, you will find most of those involved in this evil act complaining about free time which draws them into this sin.

Beloved brothers! If you wish for salvation and freedom from this sin as well as others, then have the sincere desire to utilize your time in that which pleases Allah Ta'ala. Take advantage of seconds before hours pass by, occupy your time with obedience and worship and be cautious of free time because this is the root of all misfortunes. Similarly, have a sincere desire to utilize your capabilities correctly and benefit from them according to your ability.

The person who feels that he has abundance of strength and power should, instead of directing it in the disobedience of Allah Ta'ala use it in the obedience of Allah Ta'ala and in those avenues which will be beneficial to him in this world and the âkhirah. For example, he should engage himself in the acquisition of knowledge, in giving da'wah (calling) towards Allah (i.e. by participating in the work of Tabligh and Da'wah), in the spreading of good amongst mankind, by sitting in the company of the 'Ulema etc. Nabi (sallallaahu alayhi wa sallam) said: "Take advantage of five things before five:

1. of your youth before old age,
2. of your health before illness,
3. of your wealth before poverty,
4. of your free-time before occupation and
5. your life before death." (Mustadrak lil Hakim)

8. READING THE INCIDENTS OF THE AMBIYA AND THE PIOUS

Amongst those things which help man control his desires is to read and ponder over the incidents of our pious predecessors - how they controlled their desires and realised the presence of Allah Ta'ala. Consider, for example, the incident of the Nabi of Allah, Yousuf (alayhis salaam). It is an amazing and strange incident. All the means and requirements of temptation which had not gathered for anyone before, gathered for Yousuf (alayhis salaam) . He was an extremely handsome young unmarried slave. She (Zuleikha) was a lady of beauty and dignity. Yousuf (alayhis salaam) was living in her house, etc. Despite all this Yousuf (alayhis salaam) preferred the Pleasure and Fear of Allah Ta'ala over all these temptations. He chose the prison instead of fornication. Allah Ta'ala says: "He (Yousuf alaihis salâm) said: "The prison is more beloved to me than that towards which they call me." (Sura Yousuf, ayah 33)

Similarly, consider the incident of those three people who were closed in a cave. One of them made dua'a that he had a paternal female cousin whom he loved the most. When he influenced her and sat upon her as a husband would sit upon his wife, she reminded him of ALLAH TA'ALA. Consequently, he turned away from her even though he still loved her the most.

Such types of incidents must be read. In doing so a person will understand the extreme fear our pious predecessors possessed for Allah Ta'ala . A person should make an effort to follow these pious personalities in abandoning their desires and seeking the Pleasure of Allah Ta'ala. Allah Ta'ala says: "In their stories (i.e. the stories of the Ambiyâ) there is a lesson for men of intelligence." (Sura Yousuf, ayah 111)

9. OCCUPYING THE NAFS WHEN DESIRES DOMINATE

When there is a persisting inclination to commit this bad habit, a person should make it compulsory upon himself to occupy his nafs in whatever way possible. For example, he should leave his home to visit one of his friends if the time is appropriate or he should mix with his family members. He should not remain alone. He should recite the Qurán, make Zikr (remember Allah Ta'ala) or he should do some prescribed physical exercises, etc. The important thing is that he should not be driven towards sin by these evil and bad thoughts.

10. RECOLLECTION OF DEPRESSION AND SORROW AFTER THE FULFILMENT OF DESIRES

A person drowned in desires should reflect upon his condition after he has fulfilled and satisfied his desire. He should ask himself: Have I found the pleasure and comfort I am searching for after fulfilling my desire? It is the Wisdom of Allah Ta'ala that whenever a Muslim fulfils a forbidden desire, he feels unhappy, distressed, depressed, miserable and ashamed to such an extent that these feelings compel him to repent. Thus a sinner is afflicted with an unending sadness, misery and disgrace.

Ibne Mubarak (RA) has said:

"I have seen sins deadening the heart. Its addiction causes disgrace.

The abandoning of sins is life for the hearts It is best for you to oppose your nafs.
Hence, an intelligent person will sacrifice temporary pleasure
which results in unending misery for eternal pleasure.

11. DU'A

Why cannot du'â be a treatment? Du'â is a guaranteed way of seeking a cure from that Being who is Kind, Merciful, Forgiving. Du'â means to implore and beg before that Being who is All Powerful and by whose command everything happens.

Verily du'â is the most beneficial treatment and it has many benefits, especially when a person earnestly makes those duâs which have been narrated from Nabi (sallallaahu alayhi wa sallam) by sincerely turning towards Allah Ta'ala , considering the times of acceptance. Allah Ta'ala says: "Call Me, I will answer you." (Sura Ghafir, ayah 80)

Nabi (sallallaahu alayhi wa sallam) said: "Verily your Lord is Modest and Kind. When a slave lifts both his hands towards Allah, then He (Allah) feels shy to return them empty-handed and disappointed." (Abu Dawood, Tirmidhi)

Ibne Qayyim (Rahmatullahi alaihi) presents to us the condition of this person in a unique style. He writes: "Such a person personally experiences himself to be like that boy who is in the protection of his father. His father provides him with the best of food, drink and clothes. He gives him the best training and causes him to progress to the degree of perfection. One day, his father sends him on an errand. An enemy confronts him on his way, kidnaps him and ties his hands behind his back. He then takes him to a foreign land. Here he is inflicted with injuries and tortured. He is treated unlike how his father treated him.

From time to time he recalls the kind treatment of his father. Whenever he reflects on his condition it stirs a burning anguish in his heart. He remembers all that which he enjoyed before. His enemy finally decides to kill him.

Suddenly he sees his father near him. He runs, throws himself and falls in front of his father seeking his help: "O My Father! Help me! 0 My father! Help me! 0 My father! Help me! Look at my condition." His tears roll down his cheeks. He embraces his father and clings to him while his enemy pursues him until he reaches him. The boy still clings and holds his father firmly.

Now would you say that the father will hand over his son in this condition to the enemy? Will the father allow the enemy to take his son? Definitely not. So then what is your thought about that Being who is more Merciful on His slave than a father to his son. Allah Ta'ala will most certainly help and protect that slave who advances towards Him, flees from the enemy towards Him, throws himself in sajdah before His Door, rubbing his forehead upon the ground beneath His Door, crying before Him saying: '0 My Rabb!
O My Rabb! 0 My Rabb! Have Mercy. None can give shelter except Thee. None can aid except Thee. I am in need of Thee. I asked Thee. I am hopeful of Thee. You are the Place of Refuge and the Protector."

How aptly has an Arab poet not said:

0 You who sees the mosquito spread its wings in
the jet-black darkness of the night, Who sees its hanging veins
in its throat and the marrow in those thin slender bones!
Inspire me with such repentance which will efface all the wrong I committed previously.

12. AVOIDING THOSE THINGS WHICH STIMULATE THE DESIRES

Normally, the natural desire in man remains stable as long as it is not exposed to those scenes and sounds which incite it. When it finds a stimulating factor - whether sound or picture - it is incited. At such an instance a person is forced to give practical expression to his desire. Now if a person does not have a wife in whom he can find tranquillity or such Imân which will contain this desire, then certainly, such a person will resort to this evil habit of masturbation...

Hence, it is necessary for those youth who intend to protect and cure themselves to abstain from places of temptation and evil and all other stimulating factors. Scantily clad, naked women should not be looked at. Theatres and playhouses should not be visited. Serialized and evil films should not be viewed. Shameless and morally deprived songs should not be heard.

Shopping centres or schools set aside exclusively for women should be avoided. Co-educational institutions should not be attended. Institutions where non-mahram teachers are employed should also be avoided. Evil magazines and newspapers should not be allowed into the house and shameless novels should not be read.

Telephonic conversions with strange women should be avoided. A strange woman should not be addressed in a loving and soft tone. As far as possible a person should strive to avoid even the means of fitnah (misconduct).

A person who circles around the border is likely to fall therein. Strange is the condition of that person who intentionally stimulates his desire and inflames his natural impulse after which he goes to the Ulema saying: "I want a solution!!!, I want a taweez (amulet)!!!"

13. REMEMBRANCE OF DEATH

The remembrance of the demolisher of pleasures helps in sobering the intoxication of passions and desires. For this reason Nabi has encouraged the excessive remembrance of the destroyer of pleasures. Nabi (sallallaahu alayhi wa sallam) has said: "Excessively remember the destroyer of pleasures." (Tirmidhi, Nasa'i, Ibne Majah)

Ibne Jawzi (Rahmatullahi alaihi) has said: "How excellent is the condition of he who remembers death, prepares for his salvation before he dies, occupies himself in the service of his Master, advances from his worldly possession that which will help him in the hereafter and inclines towards that house wherein there are eternal bounties and where the honoured are not disgraced.

"0 You whose life comprises of limited breaths and upon whom there is a recording supervisor! Do not forget death, for death will not forget you. Remember your condition, 0 Neglectful person! The day you will be turned on the wash stand between the hands of those giving you ghusl. On that day your strength will disappear and your wealth will be snatched away. You will be taken away from your friends, prepared for your grave, handed over to the worms and deposited between the graves. Thereafter, a few tears will be shed upon you and you will be forgotten. 0 Neglectful person! If it were known to us that none will die from amongst us except an unspecified person, then too it is incumbent upon us not to allow our tears from ceasing to flow, out of fear for death. So how should we behave when we are convinced that none will remain alive from amongst us".

"Hence, fear Allah Ta'ala, fear Allah Ta'ala, 0 Servants of Allah Ta'ala! Prepare for death as if it has come upon you and your wives have become widows, your children orphans and you have been separated from your family and friends."

One Sahâbi was advised by Nabi (sallallaahu alayhi wa sallam) : "Remember death excessively, this will remove your inclination for other things." In another Hadith it is reported: "Remember death excessively. Whoever remembers death excessively his heart becomes alive and death becomes easy for him."

Jbrahim Taimi (Rahmatullahi alaihi) says: "Two things caused the termination of all worldly pleasures in me. Firstly death and secondly the concern of standing in front of Allah on the Day of Qiyamah." (Maut Ki Yaad)

14. SLEEPING ONLY WHEN NECESSARY. SLEEPING IN THE STATE OF TAHARAH (CLEANLINESS) AND READING THE APPROPRIATE DUAS

Many of those entrapped in this evil habit feel a strong urge to practice it when they retire and prepare to sleep, especially after having eaten excessively. Therefore, it is necessary that such youth should not retire to bed unless there is a real need to sleep. They should sleep in the state of tahârah on their right-hand sides. The du'as for sleeping which are reported from Nabi (sallallaahu alayhi wa sallam) should be read. Evil-thoughts should be dispelled by reading Subhaanallah, La ilaha illallah, Lahawla walá quwata illa billah, the recitation of the Qurân or listening to it until sleep overpowers one.

If possible, it is better to sleep in the presence of another person. A person should meditate while lying on the bed that sleep is the sister of death. It is possible that he will not awake from this sleep, for how many people went to sleep, but never awoke therefrom.

15. GOOD, PIOUS FRIENDSHIP

This is a very important part of the treatment. It applies in the beginning, middle and end, rather the treatment is incomplete without it. A person should spend everything within his ability to acquire good friendship. The importance of good, pious friendship cannot be over emphasised.

Good company is so blessed that the dog of Ashâbe Kahf (the Companions of the Cave) was honoured because of their blessed company. Ibne Atiyya (Rahmatullahi alaihi) says: "My father informed me that he heard Abul Fadhi Jawhari (Rahmatullahi alaihi) delivering a lecture in the year 469 Hijri in the Jami Masjid of Misr (Egypt). He said:

"Those who choose good companions also receive a portion of their goodness. Look! The dog of Ashâbe Kahf was in their company, so Allah mentioned their dog in the Qurân." Qurtubi (Rabmatullahi alaihi) narrates from Ibne Atiyya (Rahmatullahi alaihi) that the latter said:

"When a dog reached such a stage because of his companionship with the pious, then you can well imagine how high will the stage of those believers be who keep company with the pious friends of Allah Ta'ala" (Ma'ariful Quran, vol 5, page 556)

Generally, it is impossible for a person to live alone, without any friends who will walk along with him on the path of life. When a person is deprived of pious, sincere friends who will remind him about the truth, then most certainly his evil friends will take him to an evil environment. Here he will live in a world which is filled

with drugs, adultery, fornication, liquor, etc. Many youth who are involved in this evil learnt it because of bad company. Rasulullah (sallallaahu alayhi wa sallam) has explained to us the importance of good, pious, sincere friends. Nabi (sallallaahu alaayhi wa sallam) said: "A person is on the religion of his friend. Hence, you should see who you befriend" (Abu Dawood, Tirmidhi, Ahmed). In another Hadith it is reported that a pious companion is better than solitude. (Baihaqi)

16. CONSULTING A PHYSICIAN/HAKIM

Some youngsters need to consult a psychologist or a urologist (a doctor who is well versed in the sexual organs) so that they could be helped in the treatment. There are some medicines which dampen and calm the natural passion. Sometimes psychological factors also cause a person to practice this vile act. Therefore, a treatment should be sought by consulting those well-versed in this field.

17. MARRIAGE

The most beneficial treatment of this vile habit is marriage. It is a recommended Shar'i means to satisfy the natural desire. Rasulullah (sallallaahu alayhi wa sallam) has urged the youth to marry. Rasulullah (sallallaahu alayhi wa sallam) said: "0 Assembly of youth! Those who are able to marry should marry because it lowers the gaze and protects the private parts. And those who are unable to marry should make fasting compulsory upon themselves because it breaks desires." Because of the indication of this hadith many Ulama are of the opinion that marriage is Wájib (compulsory) upon the person who is capable and in need of marriage, especially when there is a fear of fitnah (temptation). And what greater fitnah is there than a person performing that act morning and evening which Allah Ta'ala has forbidden.

By marriage a person satisfies his natural desires upon which he is created. He attains tranquillity, contentment of heart, a pleasant life and frees himself from all such thoughts and dangers that invite him towards this vile act. For this reason you will find very few married youth who practice this bad habit, except for those who have a reversed nature and blotted hearts. When some youth consider the matter of marriage very seriously, shaytân confronts them and places many hurdles in the path of marriage.

Firstly, he reminds them that studying cannot continue with marriage. Secondly, he frightens them with the burden of earning a salary and thirdly, he scares them of the future and the responsibilities of marriage ... etc. Shaytán continually misleads them placing in front of them obstacles upon obstacles until they divert their attention from marriage. He then beautifies haram desires for them so that they may become entangled therein. He promises them that shortly they will leave this dirty and filthy habit once their condition improves and they are able to bear the burden of marriage. In this manner, this poor person drowns himself in the ocean of these false promises which only increases his attachment, ardent desire and persistency in this vile act until such time that he cannot free himself from it.

O my beloved brother! make compulsory upon yourself the advice which Rasulullah (sallallaahu alayhi wa sallam) gave to the youth, leave aside that which shaytân has promised you and rely on Allah Ta'ala, the Mighty, the Great. Allah Ta'ala says: "And he who relies on Allah, Allah is sufficient for him" (Sura Talaq, ayah 3). Hasten towards marriage, the door to all goodness, success and richness. Allah Ta'ala says:

"And marry the spouseless amongst you and those slave- men and slave-women (who are virtuous). If they are poor, Allah will enrich them by His Grace." (Sura Nur, ayah 32)

In this âyah Allah Ta'ala has promised that He will grant richness to the poor through marriage. Allah Ta'ala has taken it upon Himself to help the person who marries with the intention of keeping himself chaste, as Rasulullah (sallallaahu alayhi wa sallam) has said:

"Three persons are such that it is a right upon Allah Ta'ala to help them:
1. The person who strives in the path of Allah;
2. The Mukatab slave who intends repayment (A Mukhatab slave is he who has a contract of frredom) and
3. The marrying person who intends chastity."

How many brothers are there who have married by taking a loan in order to keep themselves chaste. Allah Ta'ala knew their sincerity. Consequently, Allah Ta'ala opened a way for them, helped them and granted them abundance of rizq (sustenance).

A FINAL WORD

Finally, my honoured brother! It should be clear that the matter demands an effort and sacrifice. Do not think that the treatment will be accomplished by taking a mere tablet or by thinking a mixture of medicine. Mujáhadah (sacrifice and striving) coupled with tazkiyah-e-nafs (cleansing of the inner self) is necessary. This can be achieved by worship and obedience, abstaining from evil and vice, from the company of the 'Ulema and participating in the work of Tabligh and Da'wah.

All praise belongs to Allah Ta'ala, the Almighty, the Great and may Allah Ta'ala's Choicest Blessing and Peace be upon our Nabi (sallallaahu alayhi wa sallam), His Family and His companions.